

1609/5080.

A  
SYSTEM of MORALITY  
TO A  
S Y L L A B U S  
O R  
T E X T B O O K;

DRAWN UP IN

The FORM of a PRAYER;

A N D

In Acknowledgment of much good Sense,  
good Abilities, and many good Qualities  
observable among them,

Humbly Dedicated

To the Inhabitants of Barnardcastle.

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*Hilarisque tamen cum pondere virtus.* STAT.  
Chearful, but effective steady and determined virtue.

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N E W C A S T L E :

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M D C C L X X X I I .

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X O O R F A E T

THE END OF THE WORLD

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For the Institute of Transportation & Development Studies

STATE OF NEW YORK

Printed by the Government Printer, Wellington.





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**FORM of PRAYER,**  
**CONTAINING THE**  
**DUTIES of MAN.**

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**B**ELOVED, I meet you here for two purposes; 1. For my own advancement in virtue and religion; 2. For yours also.

The satisfaction we may receive from being good and virtuous, holy and religious, is well shown unto us by the Psalmist, who not only recited, but often experienced the mercy of his Creator. He saith, Psalm cxii. Blessed is the man that feareth the Lord: he hath great delight in his commandments. His seed shall be mighty on earth: the generation of the faithful shall be blessed. Riches and plenteousness shall be in his house; and his righteousness endureth for ever. Unto the godly there ariseth up light in the darkness: he is merciful, loving and righteous: For he shall never be moved: and his righteousness shall be had in everlasting remembrance. He will

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not be afraid of any evil tidings: for his heart standeth fast and believeth in the Lord. His heart is established, until he see his desire upon his enemies. He hath dispersed abroad and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with glory.

*Advantage of private prayer.* The private worship of God is a test of our sanctity being well and truly founded, and that this is not a mere out-shew of religion abroad, when at home we observe none, a case too common with several families! Many private virtues may in domestic worship be attended to, and sought after by petition to God; which, in the public service of religion, some would think too particular. One great benefit proceeding from private prayer is, that it necessarily and inevitably causes the head of a family to be a man of religion and morality, though he otherwise were not so, and causes him to labour in promoting religion and morality through his family; whence a very important consequence follows, important to mankind in general, and as essential as any to their universal good; for every different family among the people being *properly* instructed in their duty to God and man, a whole nation, and all nations would be restored un-  
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to God's bosom, a nation being only an assembly, or a number of families living together in one country. Domestic religion and attention in our private hours to virtue and morality, are said to be highly acceptable unto God, and to find great favour in his sight. And, not to speak of the advantage, but of the absolute occasion there is for prayer unto God, where and who are the men that are not urged by the most pressing motives, and by an absolute necessity they ought to labour under frequently to call upon God, to intreat the assistance of God for knowing and performing their duties by prayers and religious rites, both at home and at our common place of worship; and to assure him of our obedience and compliance with all his commands, and the moral precepts inwardly breathed unto us by our Creator, and indicated by our own breasts. It is a shocking consideration, when we reflect on the goodness and favours of God so strongly manifested towards us, and on his powers and attributes so great and incomprehensive unto us, that a private family shall either not think of these at all, or at best talk them over slightly by a fire side; and that they shall not in their dwelling-houses aid and assist public worship, and by this means render it more

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availing than it generally is from our own faults.

*Thanksgiving.* O God, the Creator of all things, and to man incomprehensible, but to man most tender, beneficent and merciful above conception, we give thee most humble and hearty thanks for all thy goodness and loving kindness shown unto us and unto all men. We praise thee, O God, we acknowledge thee to be the Lord. To thee all angels cry aloud, the heavens and all the powers therein. Heaven and earth are full of the majesty of thy glory: day by day they magnify thee. O let us be joyful in the Lord! It is he that has made us, and not we ourselves. We, let us thank the Lord, are his people, and the sheep of his pasture. O let us ever go into his gates with thanksgiving.

*Exhortation.* Beloved, let us think virtuous and good actions to be a part of ourselves, and therefore to be more dear unto us, than her infant is unto the fondest of mothers, or than an only son unto his father. Are not virtuous actions deservedly dear unto us, when we consider their infinite intrinsic value, and their importance in this and the next world, and that they come from God, and with us return to God. Beloved, let us  
always

always bear in remembrance the commands and precepts of our God, also the articles of our faith and religion; and that in this life we are to follow the injunctions which they contain. For they proceed from our Great Creator, who is a much better judge what is fitting for us than we, but earth and dust, the work of his hands; and who superintends our actions and behaviour, and keeps a watchful eye over us both now, and will for evermore.

Beloved, that we may be able to lead moral and virtuous lives, and to observe our religion, let us lay open before God our wants and necessities, and enrobe ourselves in the raiment wanting in his sight, and put his holy garment upon our minds and hearts. And let us in consideration of these, and also of the blessed immortal life, or of that unspeakably cursed one, which we shall lead in the next world according to our behaviour in this, let us earnestly and devoutly call for the assistance of God to help these our prayers, and to give unto us grace to follow and practice in all states and conditions of life, wherein we may be, the following requests and supplications good and inestimable before all other things in this world, and which are required by God himself from our hands, and are commanded in his holy word,

and



and which of our own free wills it is in our power and incumbent upon us to labour and perform for the sake of God, of morality and virtue, and of the world to come.

*Duty of Religion.* We humbly beseech thee, O most merciful father, that we may attach ourselves to thy true and only religion, to its tenets, and the precepts which it enjoins; grant therefore, that we may love thee, O Lord, and keep thy charges, and thy statutes, and thy judgments, and thy commandments alway. We pray that we may not swerve from the religion which Jesus Christ, our heavenly benefactor and Saviour, has most graciously by his precious blood established in faith, grace, and good works. May we, O God, be ever mindful of the homage and worship which we owe unto thee, and ever reverence thee in holiness and obedience; and therefore never take thy name in vain, or prophane ourselves before thee. Give unto us, never in any unbecoming manner to prophane or disgrace religion, whether as worshippers by false worship, or as violators of the true worship of God; and we pray for our receiving and entertaining a sense and comprehension of thy divinity and attributes, and of our duty to thee, so far adequate to thy nature and will, as our capacity



capacity will admit, that we may not offer such ignominious injury to thy dignity, as when we make graven images of thee, or worship other Gods, or as when we debase religion into the wildness of enthusiasm, or into folly and superstition. May we always be warm and zealous, regular and constant in offering up unto thee our devotions and thanksgivings, and through our lives be steadily and uniformly pious, bearing in mind thy infinite mercies and goodness, and acknowledging thy favours, and our wants and necessities for them, by frequent prayer. Bless us, O Lord, that we may before all other things first seek thy kingdom and thy righteousness, and ever put our confidence in thee and our holy scripture, and never repine under thy dispensations, or arraign thy wisdom, but pay proper submission to thy will and wisdom. And may it please thee, O Lord, to give unto all thy people to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of the spirit.

*Duty of Penitence, Confession and Reformation.* We humbly beseech thee, O most merciful father, that thy mercy may light upon us and soften our hearts to repent of all our manifold sins and infirmities both  
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against God and against man, that we may not dissemble them before God or man, but confess them with an humble, lowly and obedient heart, to the end that we may obtain forgiveness of the same, by thy infinite goodness and mercy, as thou hast promised unto us, and amend our lives for the time to come. Favour us, O God, that we always may be able to read and judge of ourselves without partiality, and readily see into our errors, and profit by them; and not deceive ourselves by being ignorant of our vices, wants, and imperfections, and the dupes of our own hearts; and bestow upon us, O Lord, the grace of reformation, and let our hearts be not hardened.

May we avoid being opinionated, and not strive against conviction, a vice offensive to God, and odious to all men; but mix a proper humility and sense of our human weakness with all our sentiments and opinions. Grant that we always candidly own and atone for our faults and errors, by acknowledging them, and by begging pardon for them, and by striving to make reparation for the injuries they have done; and ever be mindful, that persisting in what we know to be wrong, does not show any greatness but meanness of soul. Grant that our sorrow and contrition for our faults always produce  
good



good effects, not in thought only, but in amending our lives and errors, and that our penitence and regret and reformation be pure, constant and durable. And may what is virtuous and commendable ever be the foundation and ground of our actions and undertakings, that under all our misfortunes and disappointments we may find sufficient consolation from a good conscience and confidence in God, and experience neither remorse, nor the anguish of guilt.

*Duty of Probity.* We humbly beseech thee, O most merciful father, that we may walk before thee in honesty and probity all the days of our lives, and never take away from another what is justly his right and property, or disturb him in the enjoyment of them. May we therefore voluntarily offer injury to no man, in whatever station of life he may be in, whether poor or rich, distressed or exalted; and when unawares we commit injuries, may we, as far as it is just, compensate for them. Grant we never are guilty of theft, fraud, or circumvention, or our hearts hardened in knavery, injustice, and dishonesty. Grant that we do not, as we are warned in thy holy word, look on the goods of another, even with a covetous eye, or commit indirect fraud of any kind. But we

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pray unto thee, that our undertakings may be accomplished by fair and allowable means, and not by means of artifice, craft, and subtilty, to the injury of others; and that we may conscientiously discharge all sorts of obligations due from us to others, whether or not of an important nature, whether pecuniary, or different kind of favours, and discharge the obligations of civility, goodwill, and friendship; and especially the debts we owe unto others with proper return and gratitude, as soon as it comes in our power to do so; and in our dealings that we do not impose upon others, particularly on the necessitous and ignorant. Grant, O God, unto men, that probity may be held universally sacred, and never, on any account, violated; so that a man's word prove as good as his bond, and the oppressiveness of laws becoming more and more unnecessary, may cease.

*Duty of Truth.* We humbly beseech thee, O most merciful father, that truth may ever hang upon our lips, and sincerity accompany both our words and actions; and that we be not so mean as to utter lies and falsehoods or descend to low-minded evasions, which are in vain used in the presence of the all-seeing God, but in a more manly manner vindicate and support our deeds and characters. The Lord commandeth us to keep far from a false matter,

ter, nor to deal falsely with one another; and that we raise no false reports or bear false witness. Give unto us, O God, the will and spirit to perform according to our words and promises, and fulfil all our engagements, and to promise nothing out of our power, or which we do not intend to perform; and let us avoid that criminal deceit, which men assume in appearance, in order to cause belief and confidence to others, that they are making positive promises and engagements, and yet, by not engaging their word actually for performing these, are able not to perform them, and lay hold of this advantage; and may we ever shun such unfair practices; and also coquetry, whether male or female.

Grant that we shun flattery, and speak no man fairly unto his face, and otherwise behind his back. May we, at all times, lay aside criminal artifice and subtilty, and never wear the cloak of dissimulation and hypocrisy. For, says the wise son of Sirac, there is the wicked man that casteth down his countenance, and hangeth his head sadly, but inwardly he is full of deceit. O Almighty God, we pray unto thee to convert those impostors in religion and virtue, who are outward hypocrites, but pretending to a wonderful austerity of manners, and various religious follies, bely true religion and morality,



and contribute much to annihilate and prevent their good effects in this world; and give unto us, ever to behold religion in its own pure light, and practised in the exercise of every virtue, and attended by wisdom, justice, peace, and unmixed delight and pleasure, and may thy true religion come unto us; and let us ever remember that the Lord has given us the ability of being godly and virtuous, without running into falsehood, ansterities, follies, or absurdities.

O God, remove that evil disposition too common among men, which makes them as hypocrites to assume and counterfeit the appearance of vice and wildness; and to be very cautious and fearful, lest they show any outward signs of morality and religion, and grant that we be not ashamed to own thee, from any dread of the words ridicule and reproach. Grant us, O Lord, to see into the falsehoods which other men, and even our own hearts, would impose upon us; and without disgust, and with real satisfaction, to know and learn the truth, though it should be disadvantageous or disagreeable unto ourselves to know. Grant us at all times to love truth, and in science and in the investigation of knowledge may we constantly pursue and adhere to the truth, without which our labours upon these subjects are but in vain,



vain, and may love and attachment to truth be ever held as a most sacred duty by men of science and philosophical inquiry.

*Duty of Benevolence.* We humbly beseech thee, O most merciful father, that benevolence may duly influence our hearts, and incline us to wish and seek the salvation, health, and welfare of all men, and on no account whatever to abound in ill-will. Grant that we may not, as the fool, find a sport in doing mischief; and keep far from us, O Lord, a heart that devises wicked imaginations, and the spirit of malevolence, cruelty, and persecution, that, laying upon the watch, ever meditates mischief. But let the spirit of forgiveness, a disposition to relent, and to be pacified, be found in every man's bosom; and may we avoid inhumanity and hard-heartedness, and let not ill-will and malevolence be discovered in our countenances, in evil sentiments, or in cursing and reviling.

In our judgment of others may we be candid and merciful, and ever slow to condemn; may we spare and protect the distressed, and consider their situation, succour the innocent and helpless, and not afflict the widow or the fatherless child; for the Lord saith, he will surely hear their cry. Grant that we may never sport with the feelings of others, and  
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distress their minds, but promote the happiness and good, so far as it is in our power, of every man, and that we never upbraid or ill treat others for their natural infirmities, but alleviate their misfortunes. Grant that at all times, and in a proper manner, we lend our advice to those who want it, and open and discover unto them the truth, though with discretion and civility. Grant that we never may see our neighbour privately injured without telling him of it; for they themselves are bad doers, who know and conceal the bad actions of others; and may all men expose the wicked man in his wickedness. And where our duty calls not upon us, may we not mention any thing relating to men and their affairs, that may injure them, but may our tongues be ever mindful of the Lord, and refrain from evil.

May we, in a particular manner, favour and patronize the worthy and well-deserving, especially when their lowliness of station or other causes hinder them from exerting and exalting their merit. Grant that we strenuously reform and bring to repentance, those whom we have led into sin and errors. Grant, O most merciful God, thou who so graciously pardonest us miserable sinners, that we, who so often stand in need of thy forgiveness, may wholly blot out of our memories



ries the errors, faults, and sins of those who truly repent, and be reconciled to them, and take care they return not into the same again, as far as it may be in our power. May we never upbraid men with kindneses which we have conferred upon them. May we vindicate the character of our friends falsely accused, and make proper allowance for the faults of others, as we would for our own, and bear with their infirmities as far as it is reasonable and justly benevolent. And whatever provocation and injuries we receive, may we never be borne away with rage and fury, to avenge and retaliate them; and therefore may we love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us. May we honour ourselves by being generous and liberal in our deeds and dispositions, and put away far from us all mean selfishness. May our hands be charitable, may we relieve the poor and those fallen into decay, and not gather every grape in the vineyard for our own use, but let the needy and the stranger have a part. And in a more especial manner, may we be benevolent and well-wishers to all living with us, and sharing the same roof, and to those who are our countrymen, or our neighbours and town's-people; and in a more especial manner, we pray that the inhabitants

habitants of this town may love and respect one another, advance each other's interest, instead of abusing or injuring one another, and with harmony and concord join together for the advantage of their different interests, and that those absent from us never forget the duty they owe to the place of their nativity. And grant, O Lord, that we be not too national, but entertain love and christian charity for all men, for those who are not a part of the Society in which we live, as well as for those who are so; for the stranger as well as our neighbour, and not only for our own country, but for other states and nations.

Nor less anxiously do we pray unto thee, O Lord, that we may not be benevolent to a fault and an excess. Grant therefore, that we are always so mindful of what is our own interest, and what wisdom and reason require from our hands, as not to part with our property, and not to distress ourselves in assisting others, when such liberality and assistance would be vitious, or not virtuous, or inconsistent with what we owe unto ourselves, or our other duties and connexions in life; but when we are not hindered by such proper considerations, may we feel for the distresses of others, and lend them all the assistance in our power. And grant that our benevolence may not proceed from mere impulse, but from principle  
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and due consideration; and may our liberality not be lavished upon improper objects, least they, who have a better right to it, should want it. In a particular manner may we give our country, and our native land the preference over all other things, and all private ties and affections we have in this world; with true patriotism and public spirit may we consult and promote its interests and welfare, and in its service sacrifice our private ease, repose and interest, and risque our lives and fortunes. And also, may every individual, in the way of his calling, advance and bring to greater perfection the business which he follows, in order to serve the community and the public. And, O Lord God, in the present distressing juncture, look down with compassion on this falling country, restore it to the greatness to which thou lately raised it, make us unanimous and cordial in its defence; send us valour and wisdom, and good conduct to enable us to conquer our enemies; and do thou support us and our dominions against all danger. And may it please thy providence, O God, to shower down thy good blessings upon our present illustrious sovereign, his family, and all his subjects.

*Duty of Moderation.* We humbly beseech thee, O most merciful father, that we may know moderation in all things, and not run into excesses, but be able to keep the command over ourselves, and not become slaves attached to objects and pursuits, which make us neglect our duty, or expose us by their violence to unnecessary dangers, or plunge us into vice and wickedness, and may we in our pleasures and gratifications, in all our pursuits, and in eating and drinking, ever show temperance, and keep ourselves within due bounds. Yet grant us, O Lord, that we have not too much moderation, wanting necessary warmth and feeling of mind to praise thee, glorify thy goodness, and abound in good works.

*Duty of Content.* We humbly beseech thee, O most merciful father, to grant unto us a contented mind in all our different situations of life, and to remain satisfied with the dispensations of thy providence. Defend us, O Lord, from discontent, repining, and murmuring, from sullenness, from peevishness and vexation, when things fall out so as to thwart and displease us; for these are the root of numerous evils which we commit. We pray thee, that we may not rust in sloth,



stoth, or grovel in fordidness, but yet remain calm and contented where we properly are fixed, and acquit ourselves in the post allotted unto us, so as to be approved in thy sight. In the midst of our misfortunes, let us bear in mind that things might have been worse, and that we either have sufficient reasonable consolation in what remaineth to us, or may find this by resorting and trusting to God. Often may we make things very bad indeed, when we think it is no matter, as they are bad, if they should be worse; grant unto us, O God, to avoid this imposition on ourselves, and the fatal error of many people.

*Duty of Prudence.* We humbly thee, O most merciful father, that thou wilt endow us with prudence, to the end that we may not be rash, foolish, and unwise. Grant unto us, that we abound in fore-sight, caution, and discernment; that we may know our abilities, and not engage above our strength; that we confide not too readily in men, or trust those who would deceive us; that we use the various blessings given us in this life with discretion; and deliberate prudently and wisely with proper reflection on what we are to undertake, and discern when time and

place are most favourable unto our views. We pray unto thee, that we take heed how we proceed, and pay proper regard to our fortunes, healths, and lives, that we practice a manly and regular œconomy in all our concerns, both at home and abroad, and be exact and orderly in business, and in all our transactions. Yet grant, O Lord, that by too great a degree and excess of prudence we may not be deterred from engaging in great and laudable designs, and from too much caution, want firmness, and decisiveness of mind.

*Duty of Industry.* Thou, O most merciful father, who, in the Book of Ecclesiasticus, saith unto us, Hate not laborious works; and compareth a slothful man unto the filth of a dunghill, that every man will shake from his hand when he taketh it up; we humbly beseech thee endow us with diligence and industry, inspire in us spirited activity and perseverance, and remove far from us hatred and dislike to trouble, business, or labour. Grant that in our undertakings we may not be dismayed with the difficulty and opposition which we encounter; and ever remember, that where possibility admits any thing to be brought about, industry and ingenuity  
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can always find out the means. Grant we persevere in all the regulations, rules, and resolutions which we find it necessary to make, whether for our spiritual or our temporal welfare, unless they are rash vows, and resolutions formed improperly in the vehemence of passion, and on false grounds, which are better broken than kept; and that we slacken not in our exertions, because we already have laboured much; but, with Cæsar, think nothing done, while any thing is left to do. May we frequently exercise our bodies in action, and our minds in consideration, and make all the use and advantage it is in our power of the time of this short life, employing none of it in an idle manner; and not suffering to slip by us any favourable opportunities for executing such purposes as we maturely have determined, nor procrastinating the present time in our power, which suits our occasion, for a future, distant, and uncertain day. But, O God, before all other pursuits, turn our thoughts to be industrious, and to labour in the station of life allotted unto us, and in the cause of religion, virtue, and morality; and that we not only barely employ, but are industrious in finding out the opportunities, wherein we may practise all the moral duties of life.

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*Duty of Equanimity.* We humbly beseech thee, O most merciful father, to bless us with serenity and tranquillity of mind, and not give ourselves up to rage and passion, that grievously harrafs and disturb our peace, but may we ever guide and rule our lives and conversation with equanimity, and a steady evenness of disposition at all times, in sickness and health, in prosperity and adversity. Grant that our tempers preserve one uniform and certain tenor, free and satisfactory unto ourselves, and amiable unto others; neither too volatile nor too serious, too much exalted or depressed, but firm and mild, and not irritable, nor too quickly offended with foolish causes, that make us on weak grounds to take affronts and umbrage from others, and not live as brethren with one another.

*Duty of Honour.* We humbly beseech thee, O most merciful father, that we pay such proper respect to ourselves, our minds, and persons, as never to disgrace or demean them with unworthy, low, ignominious, mean deeds, thoughts, words, or actions; but grant, that we may, with great strictness and resolution, regard and maintain our honour, and be anxious to advance, and to encrease it, ever holding a good, a praise worthy,



thy, a commendable, a respected character in ourselves, or in others, in highest estimation, nor forfeiting it on any account. May we exalt and dignify ourselves, by acquiring real worth and merit; and may an inclination to gain honour be ever present in our thoughts, and incite us to the performance of great or virtuous and good achievements. And grant, O God, that our sense of honour serve as a support and bulwark to religion, virtue, and morality.

*Duty of Chastity.* We humbly beseech thee, O most merciful father, to give unto us thy divine favour, and blessing of leading a life of purity and chastity, and of avoiding all wicked thoughts, and immodesty and indecency in our conversation.

*Duty of Gratitude.* We humbly beseech thee, O most merciful father, that we may be grateful and thankful for all the benefits and favours which we receive from others, and especially for those received from thy hands; may we be unwearied in showing our sense and conviction of the unbounded love and kindness which thou hast shown unto us, and lead holy and virtuous lives, as the proper return thereof; and among men may we be ever mindful of our friends and benefactors,

tors, and never cease to remember, or requite, the good offices they do unto us.

Grant, O God, that we may have proper gratitude and respect for antiquity and our fore-fathers, so as to love and follow their primitive virtues, and to profit by their experience; and that we may be ever truly thankful for the many great benefits and services they have handed down to us from times of old. And grant us, O God, to entertain equal respect and affection for our children, for posterity, and the succeeding ages of men, as our fore-fathers have shown for us; and to convey down to them such advantages, with any addition in our power to make to them, as have descended to us from times past; and thus endeavour to improve and bring the world to a greater perfection, which is the work, as destined by God, of many generations of short lived men.

*Duty of acquiring Knowledge.* We humbly beseech thee, O most merciful father, that according to our stations of life, we may gain knowledge, and improve our understandings in thy works and the occupations which we follow; and that, as the wise son of Sirac admonishes, we be not ignorant of any thing in a great or small matter, but contend in acquiring useful knowledge, whether



whether it be new, or has been known of old, or is unknown to us, but common among other people. May they who cultivate the earth ever consider their business not to be mere handiwork, but to depend greatly on the knowledge of various matters, which they should gather and store up; and may they receive any new light and knowledge, which arise in husbandry, from other people who have had experience thereof. May manufacturers, and especially those in this place, reflect that improvements in their business are going forward, and that it is important to them to know these, lest their trade decline and wholly depart into other lands.

*Duty of Rationality.* We humbly beseech thee, O most merciful father, that we may regulate our thoughts, our actions, and our conduct, by true and sound reasoning, never on any account, or by any means, offering violence to reason, or refusing to listen to it. May we therefore avoid excess of passion, which blindeth the understanding, and eschew drunkenness, which buries our reason and degrades us into beasts. We pray unto thee, O God, that we may frequently reason and reflect upon our conduct and different concerns, and upon thy works; and that

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we may by practice and care attain the art of reasoning rightly and justly, with calmness and deliberation, and possess discernment and sagacity to penetrate into the causes and consequences of things.

*Duty of Dexterity in Works of Hand, and Duty of Ingenuity in Operations of Mind.*  
We humbly beseech thee, O most merciful father, that we may acquire such dexterity and ingenuity in work, in business, in arts, and manufactures, and in the operations of our minds and understandings, as may profit ourselves and the public.

*Duty of true Judgment and Determination.*  
We humbly beseech thee, O most merciful father, that our wills and determinations may be grounded upon sound wisdom, sound conclusions, and upright principles; and that our thoughts, actions, and conduct be squared and adapted to natural and moral rectitude. We pray that we and others faithfully administer and render unto all men right and justice; and where we are called upon to judge for and between others, that we may be impartial, and shew favour and affection unto no man. And grant that we be not assuming and arrogant to determine what is, and what is not good and wrong, without sufficient know-



knowledge, in the manner some busy people are; or as some pretenders are, vain of virtue and religion, who, by this means, throw discredit on these holy subjects.

*Duty of Constancy:* We humbly beseech thee, O most merciful father, that thou wilt bless us with that constancy and stableness of mind, which may attach us to our pursuits and engagements in life; and that, as the wise son of Sirac observeth, we winnow not with every wind, and go not into every way; and that we may avoid being fickle, whimsical, and capricious.

*Duty of not destroying but multiplying the Works of God.* We humbly beseech thee, O most merciful father, that we may ever retain such due sense of thy presence, and of the magnificence and wisdom of thy works, that, as far as thy will has ordained, we may be the guardians of them, and encrease and multiply them, and never injure them without just cause. Prevent us, therefore, O Providence most merciful, from committing the heinous offence of murder, either on ourselves or on others, or wantonly on the lower animals of the creation. We pray thee, that we may not maim, disfigure, or violate the persons of our fellow creatures; and that we

use no animal with barbarity and cruelty. And may we at our own hazard endeavour to preserve the lives and properties of other people in danger, when there is a reasonable chance of saving them, and not losing our own. We pray, O heavenly father, that we may not, but upon just and fair grounds, and according to thy word and will, injure or destroy any of the works, vegetable or mineral, of thy hands; that we may not with wantonness lay waste and injure the crops of the earth, and the harvest of the land; nor destroy the young tree, or murder it at greater maturity, and the firmament around us be deprived of its graces and honours.

*Duty of being Hardy and Vigorous, in opposition to Effeminacy, &c.* We humbly beseech thee, O most merciful father, that we strengthen our bodies and minds, rendering them vigorous and active, and inure ourselves to hardships, labour, and fatigue; and, at the same time, not deprive ourselves of gentleness of spirit and true delicacy of mind, but avoid falling into effeminacy, weakness, or debility either of body or mind.

*Duty of preserving a proper external Appearance.* We humbly beseech thee, O most merciful father, that we, in our works and deeds,



deeds, looks and appearances, shew due plainness and simplicity, and avoid all manner of art and affectation; and that in purport our conversation be yea yea, and nay nay; for whatever is more than these, thou hast told us cometh of evil. Grant us, O Lord, seriousness of mind, both in our lives and in our conversation, and to avoid lightness and levity, foppery and foolishness of behaviour. Give unto us a proper outward carriage and appearance in our persons, and such decency and exterior cloathing, as are virtuous and rational, and fair and good in thy eyes, O God; and grant unto us, by cleanliness and neatness, to render our persons comely, and our habitations the residence of bliss and comfort. Also give unto us such a portion of taste and refinement of feeling, as is suitable for our situation; in order that we may, in some measure, array our handiworks as thou, O God, the divine author and the pattern of true taste, hast in every beauty, and with every grace and charm, arrayed the works of thy creation, so as to magnify and glorify, and in our works imitate thee, the perfect God of all things. Give unto us, O Lord, with steadiness and spirit to support dignity and manliness of character; nor think it a condescension to discharge any, the least part of our duty. May we shew such outward

ward behaviour as is suitable to our circumstances and situations, and appear not to rely too much upon our own wisdom and self-sufficiency, laying aside modesty and all kind of diffidence; and may good-will and the love of God be discovered, by our countenances being pleasing among men. Grant that we trust not too much to mere appearances, nor deceive ourselves by vain shadows, or deceitful shows. May we set good examples unto others, and unless in so doing we run into real evil, shun every appearance of evil.

*Duty of Sociality.* We humbly beseech thee, O most merciful father, that we may conduct ourselves as peaceable and civil members of society, in our own families, with our neighbours, and with all men; and grant that we endeavour and accomplish whatever renders the intercourse of men satisfactory, and promotes the end of society. Grant that we may possess those manners which render society agreeable and harmonious, and banish far from us that rudeness of behaviour, which giveth offence and provocation to those with whom we commune. May we behave with civility and kindness unto all men, not neglecting, but attentive unto them, and bearing ourselves above none. May we rejoice in the stranger



stranger within our gates, and make our dwelling a meeting and resort for friendship, liberality, for what was English hospitality, for conversation, and civility. Grant that we hate strife and contention, and never sow discord among our brethren, for such, Lord, thou hateth, but promote peace and concord, and compose quarrels and dissensions among all men. Preserve us, O Lord, when we are in evil society, save us from the effects of bad company, and from men, whether inmates or strangers, so abandonedly wicked, that they strive openly or secretly to make us wicked like themselves, and to debase and corrupt all men with whom they converse; and grant that we and others may never colleague and join together to take unfair advantages and commit frauds.

*Duty of properly exerting and controuling our Passions.* We humbly beseech thee, O most merciful father, that we may properly controul the passions of our hearts, and yet not counteract, but promote the purposes which thou hast ordained them to answer. May a most pious and divine man, Dr. Watts, author of the Hymns, not have written in vain, who telleth us, of what he was perfectly persuaded to be true and just, in the following words: "When the passions,  
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"these vehement powers of nature, are reduced to the obedience of reason, it renders our conduct amiable and useful to our fellow creatures, and makes virtue shine in the world in its proper ornaments."

*Love and Hatred\**. Let it please thee, our heavenly father, who formed nothing in vain, that affection and love may take firm root in our souls, and be fixed upon those things which thou has ordained for them to rest upon; as upon our children and parents, our wives and husbands, our friends, our king and country, thy wondrous works, and the good actions of virtuous men. To love these and other worthy objects of love, assist us, O Lord, with thy divine grace, and at all times to shun and guard against improper, unworthy, and immoral attachments, as to wickedness and villainy, to atheists and men that

\* The particular passions of man, which a natural historian, I think, would establish and characterize, are love and hatred; desire and aversion; the passions of self and sympathy; joy and grief; approbation and disapprobation; and ardour, as spirit, courage, &c. and depressoire, as fear, bashfulness, &c. It would be improper here to explain or vindicate this little arrangement, on which I have proceeded in regard to this duty.



that are abandoned. May our affections be rational, civilized, and complacent, and not embittered with animosities, jealousies, and distrusts; nor yet so blind as to hinder us from seeing into the real natures and the faults when present of the objects which we love; and may our affections be true and constant, especially in our friendships, and incline upon deserving objects, that are good in reality, as well as in appearance. Grant that we never love in too great degree any thing in this world; and, above all, not follow sensual pleasures too closely, or love ought in preference to thee and thy commandments.

Grant, O God, that we only bear hatred, where this passion answers wise and good purposes; as to our enemies in battle, to glaring wickedness and villainy, to men desperate and void of conscience, and to sin and to damnation. Yet, at the same time, stretch forth thy arm, and save us from being borne away headlong by malice, hatred, contempt, and revenge; and that a thirst and desire for war do not impel and drive different states and rulers to the havock and destruction of one another. And may the tranquility and peace of our minds never be ruffled or disturbed by unnecessary and foolish animosities, affronts, disputes, quarrels, and oppositions.

*Desire and Aversion.* Let it please thee, our heavenly father, who formed nothing in vain, that the desires and appetites which thou hast given unto us, enable us to acquire those objects which, by means of our appetites and desires, we were ordained to seek and obtain; as to procure food for supporting life, to propagate our species, to gain glory, &c. But restrain these desires, that they become not too inordinate and violent, and make us not the prey of vain ambition, of sensuality, of envy, and of lust. May the desire of fame and glory lead us to perform great and commendable actions, and to avoid infamous and dishonourable ones. By an anxious desire of equalling and emulating others, may we draw nearer to excellence and perfection, and abound in good things, but not employ unworthy or dishonest arts and means against our competitors, nor envy others, because they excel, as we ourselves would wish to do. We pray for hope not to forsake us, that animating support in all our labours and difficulties, when our expectations are just and reasonable; and that our curiosity and passion for novelty may be directed to useful, and not to vain and idle purposes. And grant, O Lord, that we put an early watch upon our desires, for, by their impetuosity, they soon become too strong for us to master; that their  
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their strength and fury be restrained, and themselves softened and refined; and that by labour, prayer, and self-denial, we keep down and mortify them. And, O Lord, in like manner, grant that such aversions of ours; as are natural and rational, may answer the purposes for which they were designed; but otherwise, as when they break out into unnatural antipathies, ill founded dislikes, and prejudices be repressed and subdued.

*Passion of Self.* Let it please thee, our heavenly father, who has formed nothing in vain, that we are duly attentive to the care and solicitude which we owe unto ourselves, and protect and support Self upon all occasions; and that we are prudent and assiduous for its advantage and interests, and give it the proper preference above things external and foreign unto us. Yet grant that we are not so wholly engrossed with ourselves, and so anxious and solicitous about our gratification and advantage, as to attend solely to our own welfare, without a proper consideration for that of others, and to become lost and swallowed up in pride, vanity, ostentation, arrogance, haughtiness, self-sufficiency, insolence, or rapaciousness, hindering ourselves from abounding and rejoicing in deeds of benevolence and goodwill unto men.

From the sense of that proper consideration for ourselves, which is required by Providence at our hands, may we be so wise as to take sufficient care of ourselves, of our affairs, of our characters, and of our own safety and defence, and ever preserve ourselves from the oppression and scorn of others; yet may we not be too anxious and solicitous about ourselves, and the events which may befall us; but when we have done our duty in regard to these, resign ourselves and our future lot to the disposition and ordering of Providence. Grant that we shew no partial favour for ourselves to the deprivation of others in their rights and juster claims; may we not assume, as our own, those good qualities which we do not possess, nor take unto ourselves, being unworthy of it, the praise of virtue and religion, or the praises due unto others. We pray that we are not vain and conceited of any advantages which we enjoy, or of accomplishments of any sort, even when we really possess very valuable ones; we pray that we are neither elevated nor haughty from greatness of station or fortune, nor impudent and presuming from any sense we entertain of our own worth and merit, or from the freedoms we may take with impunity, or the obligations others lay under to us. May we not ostentatiously display our own qualifications,

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nor record our deeds and praises; and may we perpetrate good actions for the sake of virtue, and not to procure vain glory unto ourselves.

Grant, O Lord, that where it is our duty, and in the cause of religion, our country, and of virtue, we may be divested of every selfish consideration, and resign our ease, fortunes, and life itself, rather than neglect and not perform what in these cases is indispensably required from us. Enable us, that having duly weighed and determined upon the performance of any duty, we be not deterred by false shame, or the fear of the multitude, from going through with it; though may we, at all times, have a proper regard for the opinion of the world. May we keep a strict and watchful eye upon the peculiar humours, prejudices, and bad habits of our nature, and avoid particularity. May we never forget ourselves, what we have been, or what we now are, even when greatness or fortune have raised us to the highest summit of our expectations. Grant that we are not insensible of the praise which we deserve, but love such praise, though with delicacy, and not taking it to ourselves wholly, without considering the author of all good things. May the love of flattery, whether other people or our own hearts whisper unto us favourable things, not prevent us from seeing

seeing the truth, nor prove the ruin of ourselves and our concerns; and grant us to be able to see ourselves, and without the necessity of having them mitigated, to bear being told by others of our vices, and of our errors, and of our weaknesses, and that we be not impatient of opposition, or disdain good counsel.

Let us not intrude and push too far, yet advance and bear ourselves forward in the world and among men, with our just right, though with moderation and propriety, according to our station of life. Grant that we are not too directing, too busy and assuming in proposing our own wills and counsels to be followed by others in their affairs; and that we have not too delicate a sense of that importance which we covet for ourselves, so as too readily to take affronts, too bitterly to receive and feel the insults offered unto us; always avoiding these, by not giving the first provocation, by not humbling ourselves before the proud, or by not taking similar freedoms with others. We pray, O God, to thee, that we may know ourselves, our good and evil qualities, our abilities and our passions, and not wrap ourselves up in our own sufficiency, but alway remember we labour under many numerous faults, weaknesses and defects, errors and vices, either mental or corporeal, which hinder us in this world  
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from arriving at perfection. Therefore grant, O God, the father of all men, that we may think as well of other men, and of our neighbours, as of ourselves, and never scorn or disdain, or think any man beneath us.

O Lord God, mercifully hear us, that we part not with the power over ourselves, nor convey it unto others, so as to be given up to their will and disposal; therefore grant that we put ourselves into the power of no man, that we lay under no man's controul, nor suffer any diminution of our private and our country's liberty, unless in the cases where the duties of morality and society indispensably require such restraints. O God, who hast made us free masters and agents over ourselves, save us from slavery, tyranny, and oppression, those dreadful evils to men of honest natural feelings, and at any rate to be avoided.

*Sympathy.* Let it please thee, our heavenly father, who hast formed nothing in vain, that we freely receive and encourage in our souls a fellow-partaking and sympathy, and tender feelings for the state and situation of other men, in all their sorrow and distresses, in order that we may serve and relieve them; and also in their good fortunes and happiness, that we may rejoice with them, and thus  
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form a body or a brotherhood with the rest of mankind, and yet not counteract but promote and forward the consideration and duty we owe unto ourselves. Therefore let us have pity and compassion upon all men, forgive offences done unto us, abound in mercy and goodness; and may we do and wish unto others, as we, in the same situation, would desire should be done unto ourselves. And grant that we may connect ourselves and other men together in union, love, society, and friendship, for the furtherance of good and righteousness; and, at the same time, avoid or guard against improper, bad, or wicked company; and the contagion with which such company so readily infects and corrupts us, lest we are unwittingly seduced to follow and embrace the extravagancies, follies, and wickednesses of those with whom we converse.

Give unto us to know and to remember that by habit and custom the practice of religion and morality, and the exercise of all our duties in this world soon become highly pleasing and agreeable, and that by efforts repeated to wean ourselves from evil, we shall be able perfectly to cease from wicked habits. And grant, O God, that we give not way to, but avoid at all times all bad habits, for, from the sympathy we feel  
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for things to which we are habituated, we find it a most difficult task to disengage ourselves from them.

*Joy and Grief.* Let it please thee, our heavenly father, who hast formed nothing in vain, that at due seasons we may be visited by joy and gladness of heart, accompanied with temperate mirth, chearful smiles and laughter, by which thou hast distinguished man upon the face of the earth, in order that they may revive us when we languish, support us under the burthens and afflictions of this life, and demonstrate our sense and gratitude for the good things which thou hast given unto us in this world; and grant that we may enjoy with chearfulness and satisfaction, all the blessings thou hast ordained in this world for our use and happiness, and become not rigid and severe, gloomy, fretful, or melancholy, nor condemn or abstain from innocent pleasures and amusements which thou hast created in thy wisdom for most wise and most salutary purposes. Yet give unto us to restrain our joy within such bounds, that we may avoid immoderate transport, imtemperate mirth, and wanton ridicule; and that we may not run into excess in the enjoyment of our

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pleasures, and in the abundance of our hearts, that we may moderate our joy.

Also let it please thee, our heavenly father, who hast formed nothing in vain, that our hearts may not be obdurate, insensible, and incapable of grief, so that the wise purposes thou hast ordained, should by this passion be accomplished, do not come to pass; so that we suffer not just and necessary mortification, from a sense of any great failings or vices which we run into; and are not afflicted when we lose worthy and valuable friends, parents, wives and children, but become indifferent and unfeeling to the causes and provocations of grief that ought to operate upon the human heart. Yet save us, O Lord, from indulging such excess of sorrow as is immoderate, and not admitting of proper consolation, is only vain murmuring against thy decrees and the dispensations of thy will unto the sons of men; and support us, that we may not be depressed, or sink under the weight of our misfortunes and calamities, and that we despair not and abandon ourselves up unto them.

*Approbation and Disapprobation.* Let it please thee, our heavenly father, who hast made nothing in vain, that we and all men may properly employ the passions with which we approve



prove or disapprove of others and their actions, in such manner as best answers their design and establishment in our breasts. The fear of their actions being disapproved of by the rest of mankind, and especially by their neighbours, is a scourge and rod, keeping men within the bounds, which they otherwise would exceed; and to which they cast an eye before they execute what they propose: Grant that it may prove such effectual check to vice, as thy providence has designed; under whatever form it appears, whether as censoriousness or malevolence, may it be our assiduous teacher and instructor in virtue and morality, and in propriety of behaviour, as it has always been and will be for evermore, and for which great purpose the wisdom and providence of God produced this passion of disapproving the conduct of others, or censoriousness, as the world call it, and has implanted it in every one born of woman, in order to be a domestic and never ceasing moralist from abroad, and an inward monitor and conscience unto all men. May we employ this blessing, in order to reform our errors and vices, and to keep ourselves from evil, and not be afraid to consult and listen unto it, and make a proper use of this, as of all other thy divine blessings, which, on our part, it is ungrateful,

prophane, and sacrilegious ever to put to evil purposes, to mar, or to corrupt. May we therefore, in our observations and remarks on other people and their conduct, be not guilty of immoderate, ill-founded, and harsh condemnation and censoriousness; may we throw no ill-natured abuse or reflections on others, or be tale-bearers, slanderers, false witnesses, or evil whisperers.

Grant that we turn not into derision and mockery what is innocent or praise worthy, especially religion, godliness, virtue, and the peace and happiness of our neighbours. May we not bear in mind for too great a length of time the remembrance of the faults of others, which, when not continued nor repeated, charity bids us think are reformed and repented; nor be so foolish as to condemn vices for virtue's sake, and yet not encourage men when they forsake them. Grant that we undervalue the opinions and merits of no men, nor depreciate or wilfully misinterpret them and their actions, nor overlook them, because modest and lowly; but ever be so candid as allow to the pretensions and merits of others whatever justice requires, in spite of any prejudices under which we may labour, or of any interested motives we may have to the contrary. And may we know and approve of ourselves, as far as  
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our merits warrant us with modesty and moderation; and not as some do, entertain too mean or too gloomy apprehensions of ourselves, our actions, our abilities, and constitutions, but think wisely and justly on these subjects so important to our welfare and interest.

Yet grant unto us with proper spirit to disregard the condemnation and censoriousness even of all men, nor to be solicitous about them, when they are ill-founded, irrational, and unjust, though to listen to them with care when candid and equitable. And at all times with great impartiality, let us consult the sense of disapprobation within our breasts, upon our own actions, or that monitor which we call our conscience. And, O Lord, may it please thee, that with love we may approve of men according to their merit, encourage them, and applaud virtuous and good deeds, that thy kingdom and its rewards, may come in glory unto all men.

*Ardour and Depressure.* Let it please thee, O heavenly father, who hast formed nothing in vain, to endue us with that ardour and warmth of temper, which gives us true courage, spirit and activity, inspiration and zeal, in order to carry and conduct us through all our undertakings, bring them to perfection, and lead us to form great designs and achieve-

chievements. Grant unto us O Lord, courage and fortitude of mind, to face dangers, to go through business and difficulties, to be calm and intrepid in the midst of perils, and to combat our enemies, not with a brutal passion of enmity, but with true heroism, yet may we not dare, nor have courage to commit evil. In all our undertakings may we be spirited and animated, vigorous and strenuous, and persevere in them until we compleat or find them impracticable and better let alone.

Grant us with patience to support all the hardships and misfortunes of this life, and the pain and distresses that are inflicted upon us; when we cannot avoid them, then becoming resigned, and suffering all as if we suffered nothing. Give us, O Lord, greatness of soul, magnanimity and resolution, and not to be weak-hearted, trifling, and pusillanimous. Grant that we be warm and zealous in good works, and in discharging all our duties; and may a reasonable assurance and reliance upon ourselves, animate and forward all our endeavours and undertakings. When the ardour and warmth of our minds rise into anger, may we restrain it within bounds, and courtesy and mildness temper it; and with the firmness and fortitude of our minds, may we blend the tender and softer feelings of hu-



humanity. Grant unto us, to prevent the excesses proceeding from the warmth of our tempers, and not lose ourselves in rage and fury, in rashness, impetuosity, and turbulence, thoughtlessness, contempt of real danger, assurance, impudence, and hardness of heart.

The passion of depressoire, fear, &c. O Lord, which thou hast given us to check our career, and for a while hast rendered able to stop the spirits and emotions of the human heart; may it effectually prevent us from harm; may it allow us sufficient time for deliberation, and keep under due awe and rule the suddenness and violence of the rest of our passions. For who, even the bravest is not subject to irresolution, to a sudden check of the spirits, and to fear, &c. at times from various causes of alarm? But grant that this state of depression, which actually is a passion of human nature, seize and continue no longer upon the mind than is sufficient for reflection and deliberation, and other wise purposes for which it was ordained, and on the other hand, that we do not deaden or destroy, or weaken too much this passion, our natural guard against harm and danger. Grant that we yield not too much to the various causes that may arise to dispirit and distress us, yet that we possess such proper fear as caution and prudence warrant, and not abandon ourselves  
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unto timidity and cowardice, and that we do not suffer our apprehensions to encrease the weight of our afflictions, and start up visionary terrors having no foundation. We pray that shame and modesty which are a depresseure of mind, awaken in us due sensibility, and make us fearful and bashful of running into vice, or into any impropriety of behaviour; but on the other hand, may we avoid all false and vicious shame and modesty. For there is a shame that bringeth sin, and a shame that is glory and grace. Lastly, Grant that for fear of ridicule we be not ashamed of morality and godliness of our conduct, nor blushing resign the just praise bestowed upon us, of being virtuous, temperate and religious.

*Duty of Fidelity*; or of a faithful discharge of the duties belonging to our stations of life, and to the trusts reposed in us. We humbly beseech thee, O most merciful father, for us and all manner of men, that it would please thee to make them faithful and just, and ever mindful and diligent in their several stations of life, and in the different trusts and offices reposed and confided in them, in order that they may be enabled successfully to discharge them with fidelity and probity, and to execute them with skill, free heart, and unremitting diligence. May it please thee, that  
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Magistrates have grace to execute justice and maintain truth; to endow the Lords of the Council, and all the nobility, with grace, wisdom, and understanding; and to illuminate our holy clergy with true knowledge and understanding of thy word, that both by their preaching and living, they may set it forth and shew it accordingly. Grant, O Lord, that confidence may not be abused, and that the affairs and secrets of others confided to our trust, may never be revealed by us.

Grant, O Lord, that kings and rulers may ever love their people, take good council, and consult their advantage and happiness, and extend and promote their trade, commerce, and agriculture, and whatever contributes to the welfare of their subjects; and may they and all men put in authority of whatever kind, govern and rule with mildness, wisdom, virtue, righteousness, and ability; and tyranny and oppression, contempt and haughtiness, be removed from the hearts of rulers, and men in authority and office. And grant unto us, that deference and submission, which makes subjects obedient to the laws of the land, and pay proper respect to the government of our state and sovereign, and which gives due influence and authority to all establishments and offices insti-

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tuted for the welfare of society. Grant that the people may be grateful and loyal unto their government established in righteousness, wisdom, and fidelity to their trust; and be delivered from all sedition, privy conspiracy, and rebellion; and that they with hearty zeal and generosity, support and enable government to promote their welfare and advantage. Make us, O Lord, ready to take arms for the service of our country, and here to shew no backwardness; and enable us to fight in battle with skill, courage, and love for our country.

May we submit ourselves to all our governors, teachers, and masters, and order ourselves respectfully to all our betters. May men in trusts for others, as arbitrators, guardians, factors, discharge these with honesty and honour. May those who fill these very superior stations of society, where for the public good it is necessary to keep up distinction and form, and who, in this country are only our governors and magistrates, at the time of their executing, and sitting in office, the Peers of our House of Lords, and our most Reverend Bishops, may they ever shew to those below them gentleness and moderation, and benevolence. And may all others who would assume such  
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distinction and form, presuming on their family descent, blood, or greatness of fortune, see into their error, pride and folly, and know that they only can be illustrious, and preferable to others, by their own virtuous, good, and great actions, and that the manners proper to the aristocracy of this kingdom, should be confined to that station: and may the many evils and calamities which are likely to fall upon our country from this source, by thy kind providence be prevented.

Grant, O God, that parents may carefully rear their children, educate them in benevolence, gratitude, virtue, wisdom, and holiness, and teach them to delight in true open honesty, with an abomination to tricks, fraud, or to take unfair advantages; and sufficiently provide for their children by putting them to business, or by other means; and when their children have arrived at years of wisdom, and certain sufficiency, may they lay aside parental authority. And may children ever dutifully remember the numerous good offices they have received from their parents, and always abound with love, gratitude, reverence, and respect unto them. Grant that wives be faithful and sincere, and meek, affectionate, and loving, and not refractory unto their husbands; may they be good managers in the domestic, and

other concerns belonging to their province, and not check or control the spirited, but prudent exertions and undertakings of their husbands, and not too much interfere with his better judgment in his line and province. Grant that husbands prove faithful and true, and tenderly love and carefully oblige their wives in every reasonable respect, comfortably support and maintain them, and promote their happiness by every means in their power, and guard and defend them from all hazards and dangers. Grant that the ties of consanguinity may dispose relations to friendship, and to the mutual performance of good offices.

May masters always set proper examples to their servants, admonish them of their faults, instruct them in their duty to God and man, maintain and requite them as they ought in moderation, treat them as reasonable people, and not oppress them by too heavy or rigorous commands. May servants obey their master's commands, as their time and labour are the right and due of their master, may they work with assiduity, and without idling away their time; may they be meek and lowly, sober and regular, chaste, true, and honest, and do all they can to serve their masters.

*Duty*



*Duty* of petitioning God for his blessings, and for the necessities of life, and against accidents and misfortunes. O most merciful father, we humbly beseech thee to continue the great and innumerable blessings which thy providence has bestowed upon mankind; and may we here present, and all men seek after and attain them. Grant unto us, O Lord, to follow thy true religion, and to practise virtue and morality, the greatest of earthly blessings: Give unto us health and happiness; restore unto us these blessings when we have lost them, and free us from misery and sickness. Shorten not the number of days which thou hast appointed for our probation and trial here upon earth, lest we be not received and admitted to thy presence; but into thy everlasting kingdom, into thy immortal bliss, bring us, O Lord; and may we deserve thy favour in heaven.

Give unto us, O Lord, the good things of this world, for our use; give us our daily food, and with plenty and cheapness to receive in due season the fruits of the earth, and may thy kingdom come. O God, may it please thee to grant unto us wealth and property as is requisite and necessary to our support, and which, if thy all-seeing wisdom shall think proper, may answer all the purposes of convenience, and of our rational wants, and  
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procure us further indulgence than our necessities require. And grant that we may avoid all kinds of dissipation and extravagance, and drinking and gaming, and manage our fortunes with œconomy.

O Lord defend us, and preserve us amidst the mischiefs, dangers, and distresses which surround us. Lead us not into temptation. Deliver us, O Lord, from lightning and tempest, from plague, pestilence, and famine; from battle and from sudden death; and from the assaults of our enemies, whose hearts may thou turn. Let it please thee to support such as do stand, to comfort and help the weak hearted, and to raise them that fall, and finally to beat down Satan under our feet. O Lord, please to succour all that are in danger, necessity, and tribulation. May it please thee to preserve all that travel by land and water, all women labouring of child, all sick persons, and young children; and especially the infirm and sick. And may it please thee to provide for the fatherless children and widows, and all that are desolate and oppressed.

*Duty of Preference*, in regard to the blessings of God unto man. We humbly beseech thee, O most merciful father, that we may make a due preference and choice of the various blessings with which this world and all  
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the works of thy hand abound, for we cannot enjoy all the good things of this earth; but do thou enable us to seek for ourselves such good things as are most suitable for our use, advantage, and station, and as may come into our possession by virtuous means. May we leave such things as are less for those that are more desirable, both being good and moral; and grant unto us as few occasions as possible, where we must do a little evil, in order to produce much good.

Enable us, O God, to acquire and enjoy, the three great and chief objects thou hast set before man in this life; and therefore, 1. That we may have religion, morality, and virtue; 2. A fair and honourable character; and 3. That we may possess property and fortune. And further, grant according to thy will and pleasure, that when we receive not all these three great blessings from thy hands, since to refuse wealth unto man often seemeth most meet to thy all-seeing wisdom, or when we may procure one or two of them at the expence and forfeiture of the other, grant that we may strictly value and prefer them according to their merit, and at all hazards give the preference to virtue, religion and morality; and on no account violate and transgress what is virtuous and moral. For seek ye first, says the blessed Jesus,

Jefus, the kingdom of God and his righteousness, and till ye find these, take no thought for your life, what ye shall eat, and what ye shall drink; nor yet for your body, what ye shall put on. In like manner may the possession of wealth and property, not bear in our esteem any comparison, as in reality it does not with a possession so infinitely more valuable, that of an honourable and fair character.

*Conclusion.* Lastly, we beseech thee, O most merciful father, to favour us in these our private supplications unto thee, prosper the present prayers we make unto thee, and enable us hereby to lead religious, holy, virtuous, and better lives, always watching, as we know not when the time cometh of thy everlasting kingdom.

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